

Elton's Richards Wilder

*Balsamum Britannicum,*  
Brittains Balm :

O R,

**The means of recovery for  
a languishing Kingdom.**

Preached in a Sermon before the  
Honourable Judges for the Northern  
Circuite, at the generall Assizes  
holden in the Citie of Yorke,  
21. March, 1647.

By John Johnson *Mr. of A. and  
Minister of Mabley in Yorkshire,*

Prov. 14.34. Righteousness exalteth a nation,  
but sin is a reproach to any people.

Prov. 16.12. It is an abomination to commit  
wickedness; for the Throne is established  
by righteousness.

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To the Right Worshipfull, and  
his much honoured friend John  
Savile of Methley Esquire, and  
High-Sheriffe of the Countie of  
York.

SIR,

ONE being friendly chid-  
den, that he did not write  
Bookes, made this answer,  
*ut libet non licet, ut licet non li-*  
*bet; As he would he could not, and*  
*he could he would not.* I con-  
fesse I have been often expostu-  
rated withall by some particu-  
lar friends & relations, (who usu-  
ally over-rate whom they love,)  
why in this scribbling age, where-  
in the Pen is so Rheumatick, I  
have never appeared in Print &  
my answer is made before;

4  
I attest the searcher of hearts, never thought any light should shone from my darknesse, worthy to bee set on so publique Stage, especially in this censorious age, which like *Augustus Caesar*, Taxeth all the World wherein (by reason of the contrarietie of mens judgements and affections) Sermons are made but the Whetstones for men to sharpen their tongues upon.

The causes which move me at this time to be more publique besides the importunitie of friends, (the ordinary Midwife of the Presse) are these, first that I might once in my life bestow a small Token on the Spout of Christ; and secondly, that I might in a slender gift, give a testimony of a not slender affection towards you, not having where



wherewithall further to honour you. The State hath put the white Rod in your right hand, let me take the boldnesse to put a Role in your left.

It was the custome of the subjects of *Artaxerxes* King of the Persians, to present him something in his travell; a poor labouring man having nothing else, brought him a little water from the River that ran by, and presented it with both his hands; which the King did with a cheerful countenance accept, esteeming it as honourable to receive small things, from a large heart, as to impart great. If my abilities were as large as my heart, I would do more to honour you; bee pleased therefore to accept what I can, since I cannot doe what I would.

These poor thoughts of mine  
 must needs redound upon your  
 selfe, for every thing must ac-  
 knowledge its first Spring and  
 rise; they were yours in service  
 to your desire, be pleased to let  
 them be yours in acceptance and  
 Patronage. The God of truth and  
 peace give you to be famous in  
*Ephrata*, and do worthily in *Beth-*  
*lehem*, that you may lay out all  
 your power and affections in a  
 flaming zeal of the glory of Gods  
 truth and the Kingdoms peace,  
 which is the constant prayer of  
 him, who is,

Your worships affectionate  
 servant,

John Johnson.

Zach.



Zach. 8. 16, 17.

These are the things ye shall doe, Preface.  
 speak ye every man the truth to  
 his neighbour, execute the judge-  
 ment of truth and peace in your  
 gates.

And let none of you imagine evill in your  
 hearts against his neighbour, and love  
 no false Oath, for all these are things  
 that I hate, saith the Lord.



He ancient Jews Text;  
 (saith the Talmud) testifie,  
 that there were  
 three Crowns  
 that made Is-  
 rael renowned,  
 the Crowne of  
 the Law, the Crowne of the King, and  
 the Crowne of the Priest; and of these

three Crowns, say they, that of the Law was most glorious: To say nothing of other Crowns, which are *Noli metangeres*; it is no small comfort to us to see the Law weare its Crown again; there is an unavoidable interruption and silence of Law, (*inter strepitum armorum*) when the beat of the Drum drowns the voice of the Cryer; where the Sword is rampant, Laws are dormant, and errors and licentiousnesse are passant; yet it is our comfort, that now again we see judgement runne down our streets like water, and righteousness as a mighty stream.

The Magistracy and the Ministerie are like *Rachel* and *Leah*, which two do build the house of the Lord, and their administrations should not interfere, but mutually accord and lend strength each to other; *Verbum informans, & virga reformat*, The informing Word, and the reforming Sword suite very well together. Jewish antiquitie tells us, that though the inferiour Courts of Justice sat in the Gates of their

their Cities, yet the great Sannedrion  
 sat in *Atrio Templi*, near the Porch of  
 the Temple, in a place called *Gazitib*,  
*The Pavement*. We are not so presum-  
 puous as to thrust our Oar into your  
 Boat, or put the least of our fingers in-  
 to your affairs of state, out of the  
 sphere of our Callings; yet the Lamps  
 of the Temple may give light to the  
 House of Judgement: and though I  
 do not doubt, but that, though neither  
 I nor any other had spoken at this  
 time, yet your affairs would bee both  
 regular and honourable, yet your  
 speed will not be wors if your Chariot,  
 Wheels be axelled or Oyled, for a  
 whet, is no let.

Expect not that I should lay the *Apology*.  
 Cockatrice Egges of Sychophatrie in  
 in your ears, it is the misery of great-  
 nesse, that they see their faces often-  
 est in flattering-glasses; flatterie is but  
 the Ape of friendship, and hath everie  
 thing of a friend, but a discreet re-  
 proof.

If this Text be sharper Steeleed then  
 some

some would, and speak out more then  
some would hear, or have heard, (for  
I would not muzzle its mouth) I hope  
you are wiser then to thinke every  
word of advice a stain to your Autho-  
ritie : I know none so great but

Ezra 5. 1. God may have leave to speake to  
him ; I come not to weaken your  
hands, but to strengthen them to right-  
teousnesse. It is not my intention to  
cast the least spott upon any mans  
face, I know who hath said, *Thou shalt*  
Exod. 22. *not speak evill of the Ruler of thy people;*  
27. *my heart and tongue doth honour*  
*your persons and places ; I had rather*  
*goe backward and cover a bewayled*  
*nakednesse. I know, as Micha saith, my*

Mich. 2. 7. *words shall bee good to them that*  
*walk uprightly, it will be the comfort*  
*of the faithfull, when his wayes shall*  
*be laid to this Rule, and his righte-*  
*ousnesse to this Plummer, and shall*  
*finde his soule answer to this Text as*  
*face to face in a glasse, with a spiritual*  
*Eccho, Lo I come to do by will, O Lord.*

I would not bee so unfaithfull to  
God, as to be frighted unto a mealy-

mouth'd basenesse, I have not been a Courtier to complement with men in the things of God; *seria serio*, in weighty things we must deal in earnest; neither would I be so injurious to man, as to cast any disrespect on them who are beyond my suspicion, much more my accusation: but if in such a numerous multitude, my tongue shall finde out any that doth but cut off the lap of justice, I will say with Bernard, [*Correctio est attractio, non detractio*] A seasonable advice is the part of a friend, not of an accuser.

This Scripture is the Star, whose altitude I mean at this time to take, whose motion I hope you Wisemen, as those of the East, will follow, and whose influence I desire may run with a continued thread thorow all your administrations, & I pray God it may arise in your hearts with healing under its Wings.

The dependance of the Text is thus, For the many sins of *Israel* and *Judah*, especially these two divorcing  
Sins

Depend-  
ance.

fins of Idolatrie and Oppression, in  
 which they had forfeited the trust of  
 their Esponsals, the jealous God had  
 cast them out of his presence, as out of  
 a Sling, spread them abroad to the  
 four winds of heaven, had given them  
 up to 70 years captivitie in Babylon.  
 The Chaldeans had been as Horns to  
 scauer Israel and Judah, but after the  
 fulfilling of the dayes wherein they  
 had suffered adversitie, God (that will  
 not chide for ever, nor keep his indig-  
 nation for evermore) stirred up the  
 Persian Monarchs to be Carpenters to  
 break these Horns; and hee that ru-  
 leth in the kingdoms of men, and gi-  
 veth them to whomsoever he pleaseth,  
 gave to the Medes and Persians the  
 Conquest of *Babylon*; and that God  
 that ruleth the Spirit of Princes as the  
 Rivers of waters, inclined the hearts  
 of the Persian Monarchs to give Israel  
 leave to return to their God and their  
 Countrey; so that the daughter of  
*Zion* was to be delivered out of *Baby-  
 lon* as out of a pit in which no water  
 is.



is: And because the people that had now feathered their nests, were slow enough to return, God sends *Haggai* and *Zacharie* to summon them to return, to edifie the Temple, and re-establish his pure worship, and that by a Proclamation to excite their dulnesse, *Zachar. 2. 6.* *Ho, ho, come forth, and flee from the land of the North, saith the Lord, deliver thy self, O Zion, that dwellest with the daughter of Babylon. Like that of Mich. 2. 10. Arise and depart, for this is not your rest, it is polluted. This Haggai doth in plain words, Zacharie in mysticall Visions, Sic iudis nobiscum Spiritus Sanctus. And now being returned, he shews them here, one means of their re-establishing, that they might be moved no more, he prescribes to them this analeptick in their neutralitate convalescentia, as a principall meanes to repair their breaches, and restore them a path to dwell in, to glew again their broken staffs of bands & beautie, *These are the things ye shall do, &c.* So that the Text may*

may be called *The Balme of Giliad* for *Israels recovery*.

Thus I have brought you to the Text, the God of power and profit bring it unto you.

Analysis.

There are two parts of Chirurgie, *Synthesis* and *Diaresis*, the composer of things disunited, and the division of things conjoyned: The Kingdom hath long enough smarted under divisions, I could wish there were no more; the Text and the times require rather composure, I will not therefore cumber my Text into syllabicall Atomes, least I should *verborum minus rerum pondera frangere*, least it should befall my Text as it doth some Aromaticall druggs of thin and aëreall substance, by over fine poutering, and over exact searching, lose of their spirits.

Well is the Commonwealth compared to a muscicall Instrument, and the Text futes not ill with our present condition, and this present occasion; for here is the tuning of three principal,

principall strings in your present im-  
ployment, the Tongue, the Hand, the  
Heart; the Tongue, *Speak the truth, &c.*  
the Hand, *Execute the judgement of truth  
and peace on the gate;* the Heart, *And let  
none of you imagine evill in your Heart,*  
*&c.* and all this armed with Gods an-  
tipathy, *For all these things do I hate,* saith  
the Lord. So that this Text like a well  
made Picture, doth eye all on the  
Theater of this intended adminiltrati-  
on, and like *John Baptist*, stands at  
the River of *Jordan*, to answer every  
one according to his station.

If the *Tertullian* Oratours and fidu-  
ciall Witneses shall come and say,  
*What shall we do?* the answer is ready,  
*Speak the truth, &c.* declare the truth,  
witnesse the truth, plead the truth. If  
the Honourable Judges, and the infe-  
riour Jurers shall say, *And what shall we  
doe?* the same Oracle gives the an-  
swer, *Execute the judgement of truth and  
peace.* If the wrangling contentio-  
ners (under whose multitude the Bar &  
judgements seat doth groan, that they  
might

might even break the Axletree of Justice, were it not made of good wood, and whose Supernumeraries stand in need of disbanding, as well as the Army) would bear their portion, it is at hand, I would it were also at the heart, *I imagine no ill in your heart, O Lord.*

And least the errors in any of these should seem of no weight, it is enforced with an argument cloathed in fire, *All these are things which I hate, saith the Lord.*

Explication.

But to draw the Curtain from before this picture, that you may view it, and it may view you.

*These things shall ye do,* not say, like some Mills, that clacke much, and grinde little: never was there a more seasonable word. The Laws speake as much, as well as ever, but I know not how it comes to passe, the hand of execution is withered. *Andracles* said of the Athenian laws, that there needed one to mend all; mending is above my cognizance; but this I am sure

sure of, we stand need of another Law to put all the rest in execution : the sword of the Magistrate should not be like that of *Goliabs*, wrapped in a cloth and laid up behinde the Ephod; nor Magistrates themselves like *George* on horseback, (the embleme onely of a Magistrate, as *Christopher* of a Minister) his hand armed, but never striking a stroke, God expects doing; up, and be doing, and the Lord be with you.

*These things*, not some, but all; for, as *Chrysostome* well observed, neither in musick nor justice the striking of one string maketh harmony : God expects ye should execute all the decrees of righteousness.

*Speak the truth*, not lies; a lie is a Monster begot by the Devill on a wicked heart, and if the speaker of lies, much more the swearer of lies, as the very *succubus* of the Devill. It was the old Proverb, *Christianus est, non mentitur*, He is a Christian, and therefore will not lie : I would it were true in these dayes.

B

Every

*Every one to his neighbour* : let me not straighten this word from its universalitie, every Informer, every Witnessse, every Pleader speake the truth, let your Bills and declarations speake the truth ; if there were an *index expurgatorius* to passe on them, they would not swell to such voluminous and lying aggravations. Witnessses, speake you the truth. The Cretians were proverbially noted for great lyars, and no wonder. for amongst other lies, they said, That the great god *Jupiter* was dead. I wish we had no Cretians amongst us, that esteem swearing but a blowing on a book, *Linguas habent iuratas, mentes injuratas* ; that swear lies as desperately as if God were dead, and conscience hanged ? What a shame it is, that men will call God to witnessse that, which they would bee afraid to call their neighbour for ?

Lawyers, plead the truth, I am no enemy to your honourable rewards, answerable to your birth, breeding, piace and pains ; but let not the ordinary

any accusation be true, That you care  
 not what your Cause be, so your Fee be good.  
 S. Isidor was wont to say, That he who  
 [*in sua suaviloquentia adornat mendacium,*  
*in aureo vasculi venenum miscet*] by gilded  
 eloquence adorneth a rotten lie, he doth but  
 mixe poyson in a golāen Cup: or as Dio-  
 genes said of a beautifull man that  
 spake filthily, Draws a Leaden Dagger  
 out of a Silken Sheath. I honour that  
 man whose tongue is loosed, not by  
 the largeness of the Fee, but by the  
 justnesse of the Cause; and to whom,  
 not the smalnesse of a starved Fee, but  
 the conscience of the badnesse of his  
 Cause maketh his tongue cleave to  
 the roof of his mouth. Both God and  
 my Text abhors to see the worst causes  
 often clothed with most boldnes and  
 verbosity, because it comes in a vesture  
 of Gold. Imitate therefore that brave  
 Lawyer Papinian, in ripening good  
 Causes, and rejecting bad. Prov. 12.  
 19. The lip of truth shall be established,  
 but a lying tongue is but for a moment.

Execute the judgement, not decrees

them onely. We have many good Decrees of justice formed in the Womb, but they are not executed (except it be in the worst sense) like *Ephraim*, they stay too long in the place of the breaking forth of children. Our *Zirah* of Peace and Truth hath been long agoe ready to be delivered, and had the red thread of our joyfull hopes upon it; but I know not how they are shunk back again into the womb, and I pray God that a *Pharez*, a breach in our truth and our Peace be not the first-borne of our long travellings in Birth; but I hope better things: you are the Midwife of the Parliaments conceptions, what they have wisely decreed, doe you magnanimously execute.

*Of Truth and Peace, the two Twinns* of God; let them be separated from under Heaven that would divide between these two Sisters, either to take Truth from Peace, or Peace from Truth; whom God hath conjoynd let no man separate: these are the

two



two Nails on which the Vessels of the Temple hang, the two Poles of the Republique, the two Shoulders of *Atlas* that bear up our little World, the two Pillers of the Temple *Jachin* and *Boaz*, the two Supporters of the Throne of Government, the two white Kine that carry the Ark of God to its resting place: these two strengthen the stakes and lengthen the Coords of God Tabernacle, like the two folding doors of the Temple, I wish they may be ever [*se invicem tenentia*] ever folded together: I wish a firme marriage betweene these two as long as Sun and Moon endureth, and let him be *Anathema* that forbids the Banes; as they are both in my Text, so I wish they were both written in every mans heart, *Zacharie 8.19. Therefore love the Truth and Peace.*

But observe the order, Truth and Peace, Truth before Peace; both Sisters, like *Leah* and *Rachel*, but the younger must serve the elder: many would marry the beautifull *Rachel* of

Peace, but cares not for blear-eyed Truth; a peaceable civill Government is the Roofe and Rasters of the House, but Religion and Truth are the Pillars and Posts. Truth hath here the front, I wish it had had so in all our Designes, I wish that the building of the House of the Lord had at least gone on [*pari passu*] with the building of the House of the Kingdom, Or our own Houses; but it is according to the Proverb, *Primum in intentione ultimum executione*; if there had been a readier passage to the establishment of Truth, our Peace would not have stood on such uncertainties.

But perchance the Word hath transported me beyond the limits of its fence, there is a double judgement of Truth, [*jus cæli, jus fori*] A spiritual, a political Truth; the first stands in the symmetrie of our Religion with the golden Standard and Beame of the Sanctuary, the Word of God; the other in a conformitie of the wayes of justice with the fence of the Lawes of

a Kingdom: I do not think the Prophet excluded the former, for they were to build the Temple as well as the walls of Hierusalem, yet in this place, by the shred of it, I thinke politicall truth is principally meant; this also must be executed, for oppression and injustice are the Horseleeches Daughter, that both suck blood, and brings blood.

*And let none of you imagine evil in your heart: here is the heart as well as the tongue tyed to the good behaviour. Prov. 4. 23. Keepe the Heart with all diligence, for thereout are the issues of life; this is the very focus where the calenture of contention is bred, the Fornace where all the flames of wranglings are kindled; if Hell-fire were quenched in the Heart, there would not be so many sparks of it at the Barre. What a pitie it is, to see so much spent as would make a livelihood for a widow, or a portion for the Fatherlesse, upon some two--penny trespassse, for the wantonnesse of a mans Horse, or*

the weaknesse of his Halter.

*Love no false oath:* a false oath is that which wants any of the ingredients mentioned *Jerem. 4. 2.* *Truth, Judgement and Righteousnesse;* truly, for the matter, considerately for the manner, justly and righteously for the end and performance: Love it not, hate the false Oath as well as the false person; if this were so there would not be such buying, such selling, such borrowing, and such lending of oaths.

*For all these do I hate, &c.* God is the God of truth and justice, and hates all that is contrary to himself; it will not onely bring the hatred of good men, but the hatred of God; and if the Heavens fall on a Worm it must needs bee crushed.

I have now shaken the Tree, let us gather the fruit, and let me draw all the light of this Text into one point, as boyes with a Burning-glasse, that all its Beames concentrated unto the centre and angle of one observation, it may set your hearts on fire in execution

on

on of what is here commanded. The Point is thus : *The right administration of Truth and Peace, is a maine help to the right flourishing, and the due recovering of a languishing Church and Commonwealth.* It would require the hand of a master of assemblies to sharpen this Goad, and to fasten this Nail, but according to my measure let me first expound it a little.

*The right administration, &c.* that is, when every one according to their office lifts up pure hands to God and the Law.

*Of Truth*, first, spirituall, not an intollerable toleration of all error. *Proverb. 24. 3. Through wisdom a house is built, and through understanding it is established;* and the Lord tells *Hezekiah, Esa. 33. 16.* That wisdom and knowledge shall be the stabilitie of his times, his strength and salvation, and the fear of the Lord his treasure. *Machevell* could say, The way to conquer a Kingdom, is to lay the reins on every ones neck; if wee prove false-hearted

hearted to Gods truth, the Lord may prove slow-handed to our Peace.

Secondly, politicall ; *Solon* being asked when a Commonwealth most flourished, answered, when the people obey the Magistrates, and the Magistrates obey the Law ; and one wiser than he, said, *Proverb. 14. 34. Righteousnesse exalteth a Nation, but sin is a reproach to any people.* Then is a Commonwealth in its solstice, when righteousness and peace kisse each other, and it serves also for its recovery ; *Phineas executed judgement, and the Plague stayed, Psal, 106. 30.*

*And peace.* There is a deserved honour due to them that have beene faithfull in administration of war, but as peace is the end, so it should be the aime of war : peace is a mother blessing that hath all other in its wombe, and blessings are on the head of peacemakers, for they shall be called the Children of God : they are but men of blood, that like flesh-flies would keep the soar perpetually green, that they

they might feed themselves on our distempers. After the long use of the weapon-salve, God grant us the healing Balsom of a firm and well-grounded peace, that there may be no more leading into captivity, no more complaining in our streets, *Psal. 144. 14.*

*A principall means of the right flourishing and due recovering.* This will prove both a Prophylactick and an Analeptick, both to preserve us in *neutralitate deridentie*, and to recover us in our *neutralitate convalescentie*, as Physicians speak: This will give us a Lamp in *Hiernsalem*, and fasten us a nail in a sure place. *1 King. 15. 4. & 22. 23.*

*Of the Church and Commonwealth;* I put them both together, the Commonwealth is the Inne of the Church: these two are like *Hypocrates* his Twinns, they both live and die, languish and recover together. On the contrary, the male-administration of these two is both *Legis, Regis, or Gregis excididum*, the leveller of all our glory and greatnesse, what unhedged,

ed, untowred, unpressed, unclouded  
 the Vineyard of the Lord, *Esa. 5*? it was  
 these four grapes that set Gods teeth  
 on edge, *For the vineyard of the Lord of*  
*Hosts is the house of Israel, and the men of*  
*Judab are his pleasant plant; he looked for*  
*judgement, but behold oppression, for righte-*  
*ousnesse, but behold a crie:* therefore  
 said *Augustine*, *Civitatis everſio non eſt*  
*murorum, ſed morum caſus*; It is not the  
 weaknesse of our wals, but the wilful-  
 nesse in finning, especially against  
 truth and peace that will be our over-  
 throw: for as the voyce is storied to  
 speak to *Phocas* the Emperour, Were  
 our walls towred to heaven, the sinne  
 that is within will destroy all.

In the mouth of two witnesse only  
 let this truth stand, and let the wisest  
 Statesman that ever was, who had  
 more Kings-craft then ever any be-  
 fore or since, bee the foreman to  
 bring in the verdict; *Salomon*, *Prov.*  
*29.4. The King by judgement eſtabliſheth*  
*a land, but he that receiveth gifts over-*  
*throweth it, Eſtabliſheth it:* as the Vine



said to the Marble Pyramid about which it grew, so may the Commonwealth to justice, [*Te stante viserebo*] If thou stand I shall flourish; and hee doth not say, The unjust overthroweth it, but he that receiveth gifts, a man of oblations, as in the Originall, because most of the Wheels of injustice move on this Axeltree.

And for the recovery, see *Amos 5. 15.* *Hate the evill, love the good, establish judgement in the gate, it may be the Lord will be gracious to the remnant of Joseph.*

As every Word of God, so this is profitable to inform, rebuke, instruct. First, it informs us who are the ruiners of a Commonwealth, that bore the Ship they sail in, that demolish the house they dwell in, that lop the tree they stand under, that undermine the wall they lean on, that breake the staff that supports them, to say nothing at this time of other sinners, they are the unfaithfull of the Land. *Prover. 25. 5.* *Take away the wicked from before the King, and the Throne shall be established.*

*established in righteousness.*

Secondly, it informes us who are the **Stakes** in our Hedge, the pillars of our house, the Pilots of our ship, the faithfull in the Land, faithfull to God, to the Law, to their Trust, faithfull Magistrates as well as faithfull Ministers are the **Horsmen** and the **Chariots** of Israel.

Secondly, this point sharpeneth its eyes, and spits fire in the faces of two sorts of people.

First, the wrongers of Truth, and secondly the wrongers of Peace.

And first, the wrongers of spirituall truth: *For Zions sake I will not hold my peace, and for Hierusalems sake I will not be silent*; this is a lamentation, and shall be a lamentation with me, that the heritage of the Lord is become a speckled Bird, no Leopard so full of spots as wee of damnable Heresies. *How is the faithfull Citie become a Harlot in strange attire? how is our wine mixed with water, our silver mixed with drosse, our Gold become Copper, and Tinn*  
and

*and Lead? Who shall give me water to my eyes, to bewail that England is become the wagging of the head, and the pointing with the finger, the grief of the godly and orthodox, the scorne and reproof of the Popish and prophane, and the shame of our neighbour Churches: O that it might not be told in Gath, nor published in the street of Ascalon, least the daughter of the uncircumcised rejoyce. There be that take away our Scripture, our Baptism, our Law, our Gospel, our Ministers, our Christ, and yet aske us what we ayle? Wee have escaped the Bear, and overcome the Lyon, and shall we be consumed with the Moath? To these I say no more but this, It cannot bee but that offences will come, but we to them by whom they come. Matth. 18. 7.*

Secondly, the wrongers of poltick truth and justice, *Jus fori*, and these are of three sorts, I wish I could say, *Tria sunt omnia.*

First, the sellers of Justice for fear,  
or

or flatterie, or friendship, or gifts, for there are more sorts of Bribery then one; there is fear-bribery, friendship-bribery, honour-bribery, sin-bribery, and gift-bribery; if I thought there were any such here, I would tell them that whatever the price is, the pennyworth will be dear, when their soule shall feel the sting, and lie under the scalding drops of vengeance, which is in my Text, *All those do I hate, &c. sed Cynthia aurem vellit.* But somebody puls me by the sleeve, and saith, *enough of that.*

Secondly, wresters of Justice, who make the Law a Nose of Wax, to bee set to the right or wrong side, according to their partiall affections, that purposely shuffle plainnesse into difficulties, and raise such dust that the Pearl of Truth may not come to the right owner; that are wittie to finde one trick or other to tripp up justice, *that righteousness cannot stand, and equitie cannot enter, Esa. 59. 14.*

Thirdly, the delayers of Truth, who  
set

set men forward and backward, as  
 their men on Chesse-boord. O! how  
 many remoraes hath the ship of Ju-  
 stice? It may be called the delay, ra-  
 ther than the speed; a motion this  
 Terme, an Order next, and then a  
 a Writ of Errour unravels all again.  
*Jethro, Exod. 18. 14.* was not well plea-  
 sed to see Causes hang from morning  
 to evening, but what would he have  
 said if he had seen ours depend from  
 Term to Term, *Terminus sine termi-*  
*no*, from year to year, yea Saboaths of  
 years, that sometime Justice doth but  
 bring forth as the Elephant, once in  
 ten years. I know the Intricacie of  
 some Causes, requires more delibe-  
 ration, the deeper the well, the longer  
 of drawing: But what shame and pi-  
 tie it is to see the plainest causes used  
 as deceitfull Chirurgions deale with  
 soar legs, held long in hand, not for  
 the difficultie of the Cure, but the ad-  
 vance of its gain, so that the shortest  
 plea is a plea of endurance, and a suit  
 at law out-lasts the best Buffe: to see  
 C the

the oppressed runne from Tearm to Tearm untill the webb of his Cause be growne so long that hee hath no web left to make it up; like the sheep that runns to the thicket, but comes off with scarce any wooll on her back; and though their Suits begin not, yet they are fine to end *in forma pauperis*. What is the turning of Justice into Wormwood, *Amos 5.6.* and the turning of righteousnesse into Gall and Hemlock, *Amos 6.12.* if this be not it? *Quando major est expensarum sumptus quam sententiae fructus*; when a man may buy beggery cheaper at home than he can buy justice at *Westminster*, as if the Law had been made to undo men rather than relieve them, that before a mans sentence come, either his dayes are done, or his estate undone. It would move a heart like a nether *Milstone* to see and hear the sighs and groans of some distressed families, that hath to deale with oppressing greatnesse at the end of fruitlesse and sumlesse Tearmes, that how many  
 Tearms

Tearms soever they passe, they never have a Hilarie Tearn. *Themistocles* was so wearied with the Law that he protested that if there were two wayes shewed him, one to the Barr, another to Hell, he would chuse that to Hell rather; I suppose in this he overspake himself, but this I am sure of, there are many so discouraged, from seeking the face of the Ruler, that they had rather sit down under three injuries, than require satisfaction for one, the remedy being worse than the disease. To these I say no more but this, *Hee that in this kinde hideth his face from the crye of the poore, hee also shall crye and not be heard, Prov. 21. 13.*

Secondly, this Point speaks to the wrongers of peace, and they are of two sorts.

II.

Wrongers of peace.

1. *Peace-haters*, like Toads full of poyson, that are ready to burst with envy, because God hath given us rest round about, in whose hearts the fire of malignitie boile h as much as ever, and whose hearts murder the *Parlia-*

1. Peace-haters.

ment every day, though their hands be bound. How many be there that desire, wish for, long for, (if not lust for) a new breach, watching for our halting, hoping still upon their rotten grounds, to see the day that *Josephs* Coat shall be again tumbled in blood, and the Kingdom set on a new flame, that they may scramble in the smoak, either for their advantage, or their malicious revenge? To these I say, if the lovers of *Zions* peace shall prosper, the haters of it shall be confounded; when God shall make *Hierusalem* a burdensome stone, all that lift at it shall be broken in pieces, *Zach. 12. 3.*

*Zach. 12. 3.*

2.  
Peace un-  
derminers.

1. The  
Schismatic-  
tick.

2. The underminers of our peace, and these are also of two sorts:

First, the Schismatick, rending the Seamlesse Coat of Christ, that will hazard the tearing of all up by the roots again, rather than their Plants, though never of Gods planting, shall want setting and watering. Did I see in them that are contrary-minded a modest humilitie, reserving their  
minders



minde to themselves, and impartially studying for satisfaction, I should esteem more moderately of them, and hope that after they had wearied themselves in seeking the door, and run themselves into a losse, they might be again led to the fold, where Christ feedeth at noon-day: but when I see many to be such agitators in seducing (for set Heresie as well as beggery on horsback and it will ride) I can quarter them no where but amongst the enemies of peace, and hinderers of the flourishing of this Kingdom: State-busines is not meat for Mowers, but, if I have any foresight in me, if arbitrary Prerogative was a rod, arbitrary Religion and libertie will be a scorpion; if the one slew its thousands, the other will slay its ten thousands, if not in body, yet in soul; for the Apostle calls *2 Pet. 2. 1.* Heresies *damnable*; and surely some of these errours (that look as contrary one to another, as *Samsons* Foxes, but that they agree in their Tails to carry the firebrand) must be Heresies, except we wil agree with that monster of He-

ticks *Carpocrates*, that held that there was nothing true or false, good or evil in themselves, but according only to the opinion of man; so that whatsoever a man fancied, that was lawfull, how false or bad so ever. They that make our Sunn as sackcloth, cannot but endanger, at least, to make our Moone to bee turned into blood.

The second underminers of our peace, are the prophane; Is it peace, or shall it be peace, cries every prophane Varlet, that is every day waging war with heaven, as *Jesus* said to *Jeram*, What peace can there be as long as Whoredoms, and witchcrafts are so many; as long as there is so much gluttony and drunkenness, chambering and wantonness, strife and envying, and, which grieves me most, even amongst them that have covenanted otherwise solemnly to God? When I looked upon a great many of this nation entring into a solemn League, Oath and Covenant

of Salt, for puritie of Doctrine  
and puritie of life, to me it was  
like Noahs Rain-bow, a signe from  
God that hee would no more destroy  
us, as the Paschall blood on our door  
posts, a Seal that God would not let  
the destroyer enter; but when I see  
the Covenant, even in this point,  
made but an old Almanack, but that  
I know God doth many things for  
his own Names sake, I should prog-  
nosticate that God would revenge  
the quarrell of his Covenant, with  
more fury powred out than ever. Had  
I *Stentors* voice, or could my tongue  
reach to every such in the Kingdom,  
I would tell them they are the trou-  
blers, the murderers of *England*, that  
are thrusting her head againe under  
water, that she might be no more a  
Nation.

But yet to come nearer home, there  
are here the Magistrates of the King-  
dom, of the Countrey, and of the Ci-  
tie, and it is probable I may never  
have such an auditory again, there-  
fore let me ask you, Would you see  
the

Use of in-  
structions.

- the recovery, glory and well-fa  
 this Commonwealthe? would you see  
 this Nation, (which, if your Sunn will  
 goe but a few degrees backward, you  
 saw a *Golgotha*, an *Aceldama*, a field of  
 Blood and Skuls) rejoyce againe and  
 blossome as a Rose; our withered O-  
 live to grow green, and fear no more  
 the year of drought? would you see  
 this shattered Kingdome made the  
 praise of the whole earth, this little  
 Hill advanced above all hills, that the  
 people might flow unto it; that every  
 one might take hold of the skirt of an  
 Englishman, and say, Wee will bee  
 called by thy name, for the Lord is  
 with you? Would ye see our breaches  
 repaired, and our bordes enlarged,  
 and *Zion* to shine forth in perfect  
 beaurie? Would ye have the Candle  
 of the Lord to shine on our head, our  
 steps washed with Butter, and the  
 Rocks to powre out rivers of Oyle?  
 Would ye lie down in green pastures,  
 and none to make you afraid? would  
 ye have her that hath lyen amongst  
 the
- Isa. 35. 1.  
 Isa. 67. 7.  
 and 2. 2.  
 Zach. 8. 23.  
 Deut. 11.  
 20.  
 Iob 29. 3.  
 Iob 29. 6.  
 Psa. 23. 3.  
 Psa. 98. 13.

the Pots, have the wings of a Dove  
 that is covered with silver, and her fea-  
 thers as gold? Would ye have blef-  
 sings on the head of *Joseph*, and to rest  
 on the top of the head of him that was Deut. 33.  
 separated from his brethren? Would 16.  
 yee have the Island compassed about  
 with mercies, as it is with water? Ps. 32. 10.  
 Would ye bee built and not pulled Ier. 24. 5.  
 down, planted and not plucked up?  
 would ye be as a defenced Citie, an  
 iron Pillar, a brasen wall, the garden Eze 28. 13  
 of God, where every precious stone  
 may be your covering? O thou af- Eze. 54. 11  
 flicted, tossed with tempests and not  
 comforted? Wouldst thou have thy  
 stones laid with faire colours, thy  
 foundation with Saphire, thy win-  
 dows made of Agate, thy gates of  
 Carbuncle, and all thy border preci-  
 ous stones? hee that would not have  
 these things, let him be as *Admah* and  
*Zeboim*, as the dung of *Endor*; let his  
 name be written in the dust, or in the  
*Gadarens Swine-Coat*. If ye would  
 then take home this counsell of the  
 Prophet,

Prophet, let me unbutton your Velvet Coats, and unloose your Scarlet robes, that I may anoint this Balsome on the region of your hearts, *Execute the judgment, &c.*

I look upon you as upon edged Pictures, one way I see you as gods, and on the other side I see you as men, but a little higher dust : let me awhile lay aside your greatnesse, and deals with your goodnesse, if there be any love to God, any bowels of compassion to our distressed mother, any respect to a languishing Commonwealth, thinke on these things : God hath after a sort put the welfare of *England* in your hands, you are eyes to the blind, ears to the deaf, tongues to the dumb, supporters to the weak, shelters to the oppressed ; you are as *Constantine* said of himself, Bishops without the Church, as Ministers are within, imploy your greatnesse for God, for the Commonwealth ; advance Truth and Peace, Truth will make you free, and Peace will make you great.

First,

First, advance spirituall truth, you are to see that we lead a godly life, as well as a quiet, honour the Gospell with your greatnesse, else how will you be provided to answer God when hee shall call for an account of your Stewardship, and shall say, For all the blessings I have heaped upon you, and for all the powers that I have put in your hand, what hath my glory, the purity of my Worship, what hath my Law, my Gospell, my Day, my Ministers beene the better for you? Of all the power that yee have exercised, how much for me? *Buy the truth and sell it not, the Merchandize of it is better than silver, and the gain thereof better than gold.*

I.  
1 Tim. 2. 2

Pro. 23. 23

And for this purpose let me in Gods stead beseech you to imploy your parts and power,

First, to purge out the old Leaven; shall it be said of this Reformation, as it was of that, when we first came out of Babylon, that we swept the house, but the house sweepings were but cast behinde

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behinde the doore, that a Hen might scatter them abroad againe ? Is this the Reformation of *England*, that we should be as a Beggars Cloak, for one piece of new, three patches of old? for one Minister that walketh according to the Directory of Gods Word, and the States, three that keep in still the Onyons and the Garlick of traditionary Ceremonies? is this the fruit of our Oath to God, to bring all to one uniformity?

Secondly, to keep out the new Leaven, to stop the spreading of the Gangrene; can you be nursing fathers and mothers to truth and error at once? Hath a Magistrate power to keep our daughters from being ravished, and not souls from being seduced? to keep our heads from being broken, and not our souls from being wounded? to punish them that shal put Ratsbane in our meat, and not them that corrupt the bread of our life? To confine a man that goeth about with a running Plague-soar, and not to stop their mouthes

mouthes that by seducing poyson  
souls? Are they under the Magistrates  
cognizance that shall say, There is no  
King, no Parliament, no House of  
Lords; and not those that say, There  
is no Law, no Christ, no Ministers, no  
truth of God nor Church of God in  
the earth? Is this the Reformation  
we have covenanted for, fought for,  
prayed and fasted for, an intollera-  
ble toleration? Were Heresies and  
their growth worthy to be fasted and  
prayed against, and are they now fit  
to be connived at? Have we cast out  
the &c.--Oath, and bring in an &c--  
toleration, a new fyled Key for the  
bottomlesse Pit? God forbid that our  
Reformation should prove to be but a  
League with the Devill.

Secondly, advance politicall truth  
in the due exercise of justice and  
judgement. *Prov. 31. 9. Judge righte-*  
*ously, plead the cause of the poor and needy.*  
*Isa. 28. 17. Lay judgement to the rule, and*  
*righteousnesse to the plummet. Levit. 19.*  
*15. Do no unrighteousnesse in judgement,*  
*respect*

Psa. 82. 6.

respect not the person of the poor, nor honour the person of the mighty; but in righteousness judge your neighbours, else though ye be gods, remember ye shall die like men; let not the height of your places raise you out of the sight of God and your end.

Secondly, advance Peace, pray for it, live for it, judge for it, that the sword may bee beaten into Ploughshares. And for this purpose let mee commend three things to you as furtherances to this, and though in this I shall be perchance construed as one that heaps Coals on the fire of strife, I have no such aim, God is witnesse.

1. Wave masterfull standing upon your particular aymes and ends; I shall account him a man of peace, that will say as *Jonas*, Cast me over-board rather then I should breed or continue a storme; and who will, as the *Romane Worthy*, cast himself into the *Hiarus* rather then it shall be unclosed.

2. Lend your aid and help to the setting up of the Government of Christ,

Christ, bring Christ to his Throne according to the decrees of State; his Scepter is a Scepter of righteousness, and a Scepter of peace: How long shall we be as a sifter without breasts? do not use Christ as the Jews, who instead of a scepter put in his hand a reed

3. Preserve and observe the bond of our peace, the Covenant, it was our beauty and our bands, we never did thrive before, ever after: dear brethren, let us not forswear our selves for ill-will. If some of those Worthies that lost their lives in the high places of the field, were risen again from the dead, in what amazement would they stand, and say, How is the Scene changed? Where am I, in the Tents of the Amalekites, or in the Camp of Israel? is that which was the Characteristick of friends now turned to the badge of Malignitie? No power on earth can grant us a dispensation from that oath; the earth will not cover that blood that hath been shed in it, and for it: and, to say no more, *God will*

*will not hold him guiltlesse that thus taketh his Name in vaine.*

Worms of  
Iustice.

I have almost done, if I might but take the leave to tell you of the Worms of justice: I have brought you a Balm for our Cure, let me but now drive away the flies that corrupt this Box of oyntment, they are these, take heed of them, for where they are, there is death in the Pot.

That you may righteously execute the judgement of Peace and Truth, take heed of these hinderances following.

I.

First, Prociptancy, Prov. 4. 26. *Order the path of your feet, and let all your wayes be establisht.* A Cause is sometimes like the Cloud of the Israelites, if you look on the one side it may seem white enough, but black on the other. Proverb. 18. 7. *He that is first in his own Cause seemeth just, but his neighbour cometh and searcheth him.* The Omniscient God himself said, Gen. 18. 21. *I will go down now and see whether they have done altogether according to the crie of it which*

is come up unto me, and if not, I will know  
it: not that he needs information, but  
to teach all titular gods to take heed  
of rash judgement: Therefore Judges  
must doe as *Alexander* the Great, of  
whom it is said, That in judgement if  
one party onely were present, hee  
would listen with the one ear, stop-  
ping the other, as reserving it impar-  
tially for the other partie. As there is  
injury in delay, so there is injustice in  
overmuch haste; and therefore said  
*Seneca* of such, *Licet equum statueret,  
non tamen equus est*: A rash sentence  
may sometimes stumble upon justice,  
it decrees it not. Magistrates must  
sometimes be Cunctators, as well as  
Dictators.

Secondly, the fear of man; a Ma-  
gistrate should be, saith *Isidore*, *Et pu-  
dore, & blanditiis, & metu major*, have  
his minde as high as his Seat, beyond  
either flattery or fear: He knew what  
he said, that said, *The fear of a man is a  
snare*. *Pilate* stumbied at this stone, in  
condemning of our innocent Saviour

11.

Pro. 29. 25

D

as

as soon as he heard the sound of, *Thou art not Caesars friend* ; down fell Pilates courage, as thunder-strucken, and lost three friends at once, *God, Caesar, and his Conscience*. The embleme of the Law-giving Tribe was a Lyon, and *Salomons Throne* was supported by Lyons, a couragious fearlesse creature, that is neither taken with the gazing, nor feared at the barking of any the beasts of the Forest, to instruct Magistrates in valour for God. The *Athenian* judges sat in *Mars-street*, to tell Magistrates, that they should have hearts of valour under robes of peace, (for there is *fortitudo togata*, as well as *fortitudo bellica* ) *inermes togas, armatos animos*, Purple Coats, but hearts of steel. The pillars of the house had need to be of the heart of Oake, the sphear of Justice must know no motion of trepidation, nor its compasse knew variation ; like *Papinian*, that would not defend Imperiall & Arbitrary exorbitancy, though he should die for it.



3. Flexiblenesse and immoderate facilitie, to be as a Reed shaken with the winde, Winde Mills to popular breath; *Tam malum est, said one, iudicem capi suadela, quam munere;* It is as dishonourable to be complemented out of justice, as to be bribed out of it: Let it be with you, as it was said of *Cato Fabricius*, that the Sunne might sooner bee stayed in its course from East to West, than he in the course of justice.

Fourthly, Covetousnesse, this was the fault of the Judges of Israel, *Hosea* 4. 18. the Rulers with shame crye, Give ye. It hath been a complaint ancienter then any of us, [*Iustitia non datur nisi vendatur*] that justice hath been made a hackney for money, and that a golden spurr would make it ride either to the right or wrong, according to what side it was most plyed on. *Pope Pius* the second, (a bitter enemy to contention saith *Platina*) was wont to say, *Litigatores sunt aves, leges rete, forum arca, arripes parcom;* which if you would have englished, was thus much,

*That the Courts of justice were but Trapps to catch fools in.* Well, let it remaine with them, let it be the brand of Antichristian times, places and persons, but let it not be named (much lesse practised) amongst reformed Christians. Let it be the voice of a *Indas* to say, *What will you give to betray the innocent*; Let it not be said that a well-monyed man, though his Cause be never so bad, is too heavy to be cast; he is a Magistrate of gold that understandeth neither the language of the Bottle, nor the Basket, and whose eyes (in point of justice) looke neither to the right hand of friendship, nor to the left hand of revenge, nor before him to the applaus of men, nor behind to a subsequent (though not an antecedent) gift, but inward to his conscience, and upward to his God, *facile deviat a justitia* said *Chrysostomus, qui in causis non deum sed hominem cogitat*: I never read of any but one that had his eyes opened with Clay, many have had their eyes put out with it. A gift *blinded the wise.* *Exod. 23.8.*

Fifteenth

Fifthly, partialitie, Prov. 18. *It is not good to accept the person of the wicked, nor to overthrow the righteous in judgement.* Well is justice painted blinde, to know neither friend nor foe, rich nor poor, high nor low, kindred nor alien: *Sol non est alius pauperi, alius diviti, sed omnibus communis:* Justice is like the Sunne, which lendeth her beames to all alike, without respect of persons. *Nihil est quod magis reddit vacillantem Iustitie lantem, quam judicare secundum hominum non rerum pondera* ] There is nothing that declines the ballance of justice from the equilibrium of righteousness more, then when men are weighed, and not their causes; This will make the friend, the kinsman, the rich heavie; and the poor, the stranger, the enemy light, when yet his Cause is ponderous, *Amans de amante judicans* [saith one] *non judicat*; and, *si male Iudicet amor* [saith another] *multo pejus odium*; neither love nor hatred are good arbitors in the cause of justice; therefore as righteousness it self saith, *Iohn 7.34. Iudge*

not according to outward appearance, but  
judge righteous judgement.

VI.

Sixtly, immoderate lenity or severity, *Miscenda est lenitas cum severitate*, (said Gregorie) *sit amor sed non emolians*, *sit rigor sed non exasperans*; *Lenitas si sola sit, nimis obtusa est, severitas si sola nimis acuta est*, said another, *Vespasian* was wont to say, That it was the cause of *Nero* his ruine, that though he could tune the Harpewell, yet in government he did either wind up the firings too high, or let them down to low; both are too blame. I confesse, that such is the impudency of sinne, out-facing in these dayes both the Sword and Word, that it requires a three stringed whip of severity; and sinne hath so much indulgence that wee may justly crie to Magistrates, as the Smith in his owne language to the *Lantgrave of Hessen* and other Magistrates going thorow the streets, *durescite, durescite, Be hardened, be hardened*; of all swords the sword of the Magistrate would not be of too soft and base

base a temper, that the devill himself may sit quietly under his nose; yet let mercy and justice kisse each other, strike deepest in those faults where the honour of God is most wounded, and when you cut off a worker of iniquity from the Citie of the Lord: do it as ye would cut off one of your owne joynts; in justice to the sin, but with sympathizing mercy to the person.

Seventhly, selfe-guiltinesse, and irreligion: Men in great places are the Looking-Glasses of the Countrey, by which they dresse themselves, and the vices of the Rulers are the rules of vices; sins lessen themselves by the examples of greatnesse: Rulers *quicquid faciunt precipere videntur*, the very example of great men hath something of command in them; *Quo grandius nomen, eo grandius scandalum*, by how much you stand on higher ground, by so much are your fals more shamefull to your selves and hurtfull to others. How doth God pull down the flag of vicious greatnesse, *Isa. 1. 10.* calling

D 4

them

VII.

them Ru'ers of *Sodom*, and Princes of *Gomorrhah*. They will never be zealous reformers of others that are not reformed themselves. And this is the reason why justice dwels in such a frigid zone, many are afraid to meddle with other mens sins least they should hear of their own. Let it not be said of you as one wittily of a Lawyers studie, *Video hic multum juris, sed parum carnis*, That you have much law, little conscience: let me therefore take the modest boldnesse to intreat you, as ye are preservers of the Laws of God and man, by your power, be observers of them by a personall practice; studie Gods Statute-Book, as well as that of the King and Parliament; be Clients to God before you admit Clients to you; let your thoughts bee in heaven before they be in the Hall; consider you are called gods, but what a *repugnans in adjecto* is it, to say, a vicious, an unjust god: ye are called gods, live as Saints: to be a reall Saint is more honourable, then to bee a titular god:

Let

Let it therefore be with you as it was with *Nebuchadnezzars* Image ; though Bailiffs, and Serjeants, and Clearks, and such inferiour pettitoes of justice should be faulty, partly Iron, partly Clay, yet let the head be of Gold. *Salomons* Throne was of Ivory, let your Seats, your sentence, your hearts, your lives be of pure integritie.

The eighth is, a private spirit, when a mans private weale is more in his own eyes then the Commonweale; this, like the Wenn in the body, and the Ivie to the Oake, withdraweth that sap of care, diligence, valour, and faithfulness which should bee spent for the publike : Therefore since by your places ye are not your own, yee possesse not your own Seats, so be yee of publike spirits, draw all your lines, especially of justice and judgement, not to the center of your private ends, but to the circumference of the publique good : He is of too low a spirit, that hath all his care and thoughts spent in the saving the Cockboat, not caring

VIII.

caring whether the ship of the public wellfare sink or swimme; therefore as the lesser rivers lose their names in the great Ocean, so let all particulars be swallowed up in the publique good.

IX.

The ninth and last Caterpillar of of justice, is, remisnesse, coldnesse, and lukewarmnesse in its execution: God expects we should be valiant for the truth, *Romans 12. 8.* *Let him that ruleth* (saith the Apostle) *do it with diligence:* bold sinners and cold Magistrates suit not well. I shall think the service of this day worth al the service of my whole life, if I could but stirre you up from driving heavily for God, so that the wheels of justice and judgment might be as the chariot of *Amnadaab*. Let it be a Pharisees part to Ty the Mint and Cummin, and neglect the greater things of the law; to take order for clean streets, mended causwayes, and scoured ditches, and do nothing for the cleansing of mens wayes in godlinesse and honestie: Let



it be *Gallio's* part to be carefull for a *Act. 18. 14.*  
 three halfpenny trespasse, and count  
 religion onely a question of words  
 and names. When *Philip* of *Macedon*  
 told a poor woman that he was not  
 at leasure to hear her just complaint,  
 she makes a bold answer, *If you be not*  
*at leasure to hear, O King, be not at lea-*  
*sure to reign.* I will not speak so rough-  
 ly, but thus, As you doe possesse the  
 honour of your places, which we en-  
 vy not, so also take up the burchens of  
 them; every dignitie requires dutie:  
 you stand on higher ground then o-  
 thers, you may see more, do more, and  
 God requies more: Laws without  
 execution, saith the Dutch Proverbe,  
 are like Bells without a Clapper; look  
 but upon your Robes and learn, you  
 wear Scarlet, as the embleme of your  
 zeal, O let your hearts bee cloathed  
 with Scarlet zeal for God.

1. Fright the idle and vagrant, (who  
 are Gods curse, and the Kingdomes  
 shame) unto a Calling.

2. Scatter the drunkards from the  
 Ale.

Alebench, those christened Atheists,  
 that live *vitam ranarum, non hominum*,  
 that Crown the day with riots, and to  
 morrow with promised surfetts, come  
 let us fill our selves with strong drink,  
 to morrow shall be as this day, and  
 much more abundant: *quorum vivere  
 est bibere.* Discourage that base sinne,  
 heretofore the shame of Beggars, now  
 the glory of gallantry; heretofore a  
 worke of darknesse, [*1 Thes. 5. 7. They  
 that are drunke are drunke in the night*]  
 now a noon-day devill; restrain that  
 beastly sin: but I speake under it, why  
 call I it beastly? beasts will not bee  
 beaten into excesse, I may rather say  
 as *Bernard*, *Ebrietas manifestissimus de-  
 mon*, for it casts some into the fire, and  
 some into the water. *Augustine*  
 thought in his time that drunkenness  
 was grown to that hight that nothing  
 could cure it but a generall Counsell;  
 but O unto what hight is this inunda-  
 tion of drunkennesse grown to now,  
 that it overtops all the mountains of  
 power raised against it! growne to  
 such

such a Gyantlike greatnesse, that though wee have law upon law, precept upon precept, Parliament upon Parliament, yet it still reels and staggers in our streets, the Island swimms in drunkenesse, as it doth in water; its a wonder that a land so full of drink doth not spue us out: O that you would put down the supernumerary nests of these Vipers.

3. Conjure the roaring swearer into silence; it loosed the tongue of *Grasus* his son, before dumb, to see his fathers life in danger; can our fathers blood bee in our veines, and hear Gods name torn worse than one would do their old shoes, and yet neither have our hearts loosed to grieve, nor our tongues to reprove, nor our hands to punish or restrain! One cries blood, another cries wounds, another cries heart, thus they crucifie againe the Lord of glory; in some companies you shall have vollies of oathes, oaths by whole-sale, by the dozen, by the grosse, men swearing before they can pray;

pray ; children swearing by Gods name before they can tell their owne. Its a wonder the Sun shrinks not up into heaven , and covers it self with darknesse as at the passion of Christ, to see such monsters.

4. Vindicate the Lords dayes, & fast-dayes from contempt ; Is there never a zealous *Nehemiah* to shut the gates of *Hierusalem*, that there should not bee such walking, such riding, such carrying of packs , such driving of Cattle? Shall the Lords day be no way known but by shut-shops, and finer clothes? if there be laws against these things and others, (for I cannot instance in all) why not executiō in these as wel as in others? if not, but that every one may doe as he list, then write *A Lord have mercy upon our Englands Head.*

Conclusion

Honourable and Worshipfull of all sorts, upon whose shoulders, the government either of Kingdom, Countrey or Citie lyeth , consider what is the good and acceptable will of God towards you from these words ; if my  
zeale

zeale hath transported me into more boldnesse then you think convenient, know, that as you judge, so we preach not for men but for the Lord. Let this Text therefore bee as a phylacterie on the garments of your honour, write it on the table of your hearts, let it bee ever in your eyes, in your ears, in your hearts, let it eat with you, and drinke with you, let it sleepe with you, and wake with you, let it sit with you, and judge with you; let conscience which is the cud of the soul, preach this over again to you, when my voyce shall be buried in silence. I adjure you by the love of God by the honour of names, by the judgement of the last day, when you that now sit in judgment shal also stand at the Bar; by your loyatie & love to the Commonwealth, think of what hath been said, & accordingly execute the judgement of truth and peace in your gates. Now the God of truth and peace grant you to be thus minded. *Amen.*

F I N I S.

The first of these is the fact that the  
 government has been unable to  
 maintain a stable currency. The  
 value of the dollar has fallen  
 sharply since 1929, and this  
 has led to a loss of confidence  
 in the government's financial  
 policy. The second is the fact  
 that the government has been  
 unable to maintain a stable  
 budget. The government has  
 run a large deficit for many  
 years, and this has led to a  
 loss of confidence in the  
 government's financial policy.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84